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A

S E R M O N

PREACHED BEFORE THE
BRITISH UNION LODGE

O F

FREE and ACCEPTED MASONS,

AT THE PARISH CHURCH OF

St. MARY TOWER, in IPSWICH,

On THURSDAY the 24th of JUNE, 1779 ;

Being the Festival of St. JOHN the Baptist.

By the Rev. V. L. BERNARD, A. B.
Curate of GREAT HOLIAND, *Effex.*

To which is annexed,
A C H A R G E and A D D R E S S,
Upon the Investiture and Instalment
Of a Right Worshipful Master, and the rest of the Officers.

— *Est inviolabile Nomen.*

I P S W I C H :

PRINTED FOR THE AUTHOR, BY C. PUNCHARD,
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T O

The Worshipful the MASTER,
The W A R D E N S,
And the rest of the BRETHREN
O F T H E
British Union Lodge,

Regularly constituted in the Town of IPSWICH.

Worshipful Sir, and Brethren!

◆◀▶◆ *SINCE* reason is an improveable Faculty in its non-age for several Years,—and
◆◀▶◆ *S*ince the soul as well as the body comes into the world naked, and unfurnish'd, whatever tends to embellish and adorn, (however small the tendency) must be useful and ornamental:—Under this sanction, and under the patronage of your respectable names, the Author ventures to launch his little barge upon an extensive ocean;—and presumes to hope, with however severe a gust, criticism or censure may fill the sail, that the kind attention paid him by you, and his numerous friends will prevail, and after a prosperous voyage, cause him to obtain safe anchorage.

A candid

A candid, an impartial enquiry into its being his first Publication, in connection with the obligation he was under of suffering it to make its appearance, must apologize for his vanity, and for his not stifling the thought in the very hour of birth ;—an obligation no other, than the very particular and earnest request of you, and his other brethren,—A request, which he thought, he was bound to grant, as a small tribute for the great honor as then conferred upon him.

However, should it serve as means of illustrating the great,—the relative duties of Masonry—of enhancing a due regard and esteem for the rules of our ancient and honorable society—and of effecting (what is much to be wished for) a steadier, and closer attention in the discharge of those respective offices, which Masonry demands from her professors,—the end, which the author had in view will be fully answered :—The following discourse, being meant to make appear, the beauty—the harmony—and the intrinsic value, of those graces and christian virtues, which compose the Masonic building ;—to make appear, that all words and actions, which are destructive to christianity—morality—and civil government, are repugnant to the beauty, and harmonious order of our fraternal society :—And, that if any wicked, profligate, and licentious persons have through the negligence of watchmen crept unawares into our dignified building of brotherly love—concord—and charity : that, then I say, no fellowship is to be had with them ;—
that,

that, they are to be deemed as false brethren—as, false to their trust,—as well as disobedient, and disloyal to Jesus Christ, the grand master and builder ;—the chief corner-stone of the Christian church.

These premised, the Author has only to wish, that those graces and virtues of Charity—Friendship,—Brotherly Love—Relief, and Truth ; which equally adorn the church of Christ, and the Masonic building ;—may ever be found to shine with lustre, not only among the Members of the Lodge at Ipswich ; but in every regular and well-constituted Lodge, wheresoever established throughout the empires of the known world. I am,

Worshipful Sir, and Brethren,

Your most Obedient Servant,

And most Sincere, and

Faithful Brother,

Valentine Lumley Bernard.

Great Holland, }
July 20, 1779. }

that, when we are shown as the first of the
to be the first—its name as the first, and of the
John Smith, the grand master and his wife—
the name of the Chapter is the same.

That, should the Master be of the order, the
the name and name of Chapter—Fidelity—
Fidelity, Love—Peace, and Truth; and the name
advice the name of the Chapter, and the name of the
may even be found to have been left, not only among
the members of the Lodge, but in the name of the
revelation and the name of the Chapter, and the name of the
the name of the Chapter of the name of the Chapter.

Worshipful Sir, and Brethren,

Your most Obedient Servant,

And most Sincerely,

Trusting Brethren,

Valentine Linnley Barrard

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CHRIST the Foundation of his Church.

Eph. ii. 20. Psalm cxviii. 22, 23. 1 Peter ii. 4, 7.

“ **B**EHOLD the sure foundation stone
 “ Which God in Zion lays,
 “ To build our heavenly hopes upon
 “ And his eternal praise.
 “ THE faithless builders, scribe and priest,
 “ Reject it with disdain;
 “ Yet on this rock, the church shall rest,
 “ And envy rage in vain.
 “ WHAT tho’ the gates of hell withstood?
 “ Yet must this building rise;
 “ ’Tis thy own work, Almighty God,
 “ And wond’rous in our eyes.”

Christian Charity.

BLEST is the man, whose soft’ning heart
 Feels all another’s pain
 To whom the supplicating eye
 Was never rais’d in vain.

Whose breast expands with generous warmth
 A stranger’s woes to feel;
 And bleeds in pity o’er the wound,
 He wants the power to heal.

HE spreads his kind supporting arms
 To every child of grief;
 His secret bounty largely flows,
 And brings unask’d relief.

To gentle offices of love
 His feet are never slow;
 He views through mercy's melting eye,
 A brother in a foe.



The Wisdom of God in his Works.

SONGS of immortal praise belong
 To my Almighty God;
 He has my heart and he my tongue,
 To spread his Name abroad.

How great the works, his hand has wrought!
 How glorious in our sight!
 And men in ev'ry age have sought
 His wonders with delight.

How most exact is Nature's frame!
 How wise th' eternal mind!
 His counsels never change the scheme
 That his first thoughts design'd.

NATURE and time, and earth and skies,
 Thy heav'nly skill proclaim:
 What shall we do, to make us wise,
 But learn to read thy name?

To fear thy power, to trust thy grace,
 Is our divinest skill;
 And he's the wisest of our race,
 That best obeys thy will.

The

The Prayer.

LET us pray, for the universal church of Christ, especially that reformed part of it, to which we belong:—And, herein for our sovereign lord George by the grace of God, of Great-Britain, France, and Ireland, King Defender of the Faith, —over all persons, and in all causes, ecclesiastical and civil, throughout his dominions—supreme. For our gracious Queen Charlotte, his royal highness George Prince of Wales, and all the royal family. For the ministers of God's holy word and sacraments the most reverend the archbishops, the right reverend the bishops, (particularly Philip lord bishop of this diocese) the priests, and deacons—for, his Majesty's most honorable privy council—for, the nobility, gentry, and magistracy of this realm, (and in particular for all those, who bear any magisterial office in this ancient borough) that they may all in their several stations, have the glory of God, and the public good ever in view, considering the account they must one day give of the talents respectively committed to their trust. And, that, there never may be wanting a constant supply of fit persons to discharge the weighty offices of church and state, let us beg the Divine blessing upon all schools and seminaries of useful learning, and religious education, especially the two universities of this kingdom, that in them whatever tends to promote true religion, and real goodness may with unceasing care be cultivated.—Lastly, let us pray for the whole people of this land, that they may live in the profession and practice of Christ's true religion—in the fear of God,—in due obedience to the government established in church and state, and in brotherly love, and christian charity one with another.—Having thus preferred our prayers to the throne of grace let us now (as in duty bound) acknowledge with the deepest thankfulness, the mercies of God, from time to time bestowed upon us—Let us praise him for our creation, preservation, and all the blessings of this life:—but, above for all his inestimable love in the redemption of the world by our lord Jesus Christ, for the means of grace—and for the enlivening hope of future, and everlasting glory.—Let us also praise him, for all his servants departed this life in his true faith and fear; humbly beseeching him to give us grace, so to follow their good example, that with them we may be partakers of a joyful resurrection to life eternal:—These imperfect petitions let us offer up to the throne of grace, in and thro' the merits and mediation of Jesus Christ, who in infinite condescension and compassion to our manifold infirmities, has further taught and commanded us, when we pray, —to say—Our Father, which art, &c. Amen,

St. PAUL to the EPHES. II. 20, 21, 22.

Verse 20, *Ye—are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone ;*

21, *In whom all the building fitly framed together, groweth unto an holy temple in the Lord :*

22, *In whom ye also are builded together, for an habitation of God through the Spirit.*

WHEN the Great, the Almighty Architect, first uttered his uncontrollable FIAT, the light was instantaneously divided from the darkness ; and having thereby caused a division of the waters, which as then composed the face of the deep, he erected a spacious firmament on high :—and, by an assemblage of the waters beneath, he caused dry land to appear, upon which he put the appellation of *earth*. The great work of creation thus began, equally astonishing in the beginning, as the continued formation thereof. Next by his command, the earth brings forth every thing serviceable for the use of man, thro' the benign influence, the invigorating heat and warmth of those glorious luminaries, which he next placed in the firmament of heaven—the sun to rule the day—the moon to rule the night.—This sun, this ruler of the day, tho' fix'd in an immovable position, save round his own axis, gives light and heat at different
B times

times to different parts of the globe by the annual and daily revolution of the earth; so that in those beautiful words of the psalmist—^a “ Nothing is hid from the heat thereof.”—And that the earth might receive some light when turned from the sun, he gave to *her* the moon, for a constant attendant, affording thereby reflective light.—Thro’ the same Almighty power are the planets also bid to go their eternal round, tho’ in different orbits: infinite wisdom, having thus adjusted this wonderful variety of movements, without the least confusion.—The heaven and the earth thus adorn’d; the *one*, with sun, moon, and stars, a spangled and a gilded train, forming a glorious canopy:—the *other*, with innumerable donations for the service of man,—^b “ the waters bringing forth abundantly after their kind,”—the winged fowl also, those inhabitants of the open firmament after his kind,—and the ^c earth, cattle, and creature after their kind:—the heaven and the earth, I say, thus adorn’d—thus enrich’d with such a profusion of good—thus beautified with such order and harmony—and made a seat of such magnificence and grandeur,—the next step the all-wise God takes, *is*, the formation of man—the lord—the owner of all these, the master-piece of the whole. Accordingly in his own image God formed man, and by breathing into his nostrils the breath of life, man became a living soul. An ancient prophet (says Philo) treating of the formation of the material world, being asked if any thing was then wanting to compleat so glorious a work—gave for answer—“ Nothing but some rational being to have dominion.”

^a Psa'm xix. 6. ^b Genesis i. 21. ^c 24.

dominion." This however, his own existence proved, the Almighty had effected—Yes! man was placed in this stately fabric to perform his appointed task and work. Here ended the great work of the creation, the Almighty having first declared his approbation thereof: ^d "God saw every thing that he had made, and behold it was very good."

THE pillars of the earth thus formed—the foundation of the world thus laid, we have a prospect of the vastness and immensity of his empire, which hath no other limits than those of the universe; his adorning the dry land is a special mark of his wisdom and providence,—and his binding the sea, that unfixed element, in a girdle of sand, which it cannot break—and his restraining it from overflowing us "with an hitherto shalt thou go and no farther,"—and his making it beneficial in the intercourse and mutual supplies of the most distant nations; cannot but cause us to say with the prophet Jeremy, ^e "There is none like unto thee, O Lord; thou art great, and thy name is great in might."

BUT man thus created in innocence—thus formed in the image of God, soon fell from his exalted station; and thro' sin became mortal. Still the ray of the Deity, the express Image, *immers'd*, as it is, in a tabernacle of clay, has propensions too strong to be confined in that limited cell, the body: for by an irresistible tendency to its proper centre, it passes the limits of the material world, and seeks for further knowledge in the traceless regions of endless space.

B 2

THAT

^d Genesis i. 31. ^e Jeremiah x. 6.

THAT the soul of man, thus upon the stretch of thought, may then be led to useful knowledge, is certainly a great, a laudable emolument upon any society whose studies promote this great end—whose tendencies are to implant in the human mind, and by gradual improvement to make known to it, a due knowledge of its extensive duty both to *God* and *man*; and this, I take upon myself to say, is the very foundation upon which, the Fabric of Masonry stands.

IN speaking to the text, and its several parts, which holds forth to our view, an holy temple—even the stately edifice Christianity; I mean to make such comparisons as are consistent with the rules of our order, between those materials, which compose the Christian edifice, and those, which compose the superstructure of Masonry—and shew from scripture, and natural reason, that the cement of the one, cements the other; that the laws, the regularity, and the harmony of the one, coincide and agree with the other; and that those virtues and graces which beautify, ornament and adorn the one; beautify, ornament, and adorn the other also.—In short, that they are *pares paribus*, respect had to relative duties; and the one by means of revealed religion having augmented and beautified the other.

It may be asked, What pursuit can be more noble than that of virtue? What motive more engaging than the practice of justice? Or what school more instructive, than that, which teaches an elucidation of symbolical mysteries tending to embellish and adorn the rough and unadorned mind? And where

where we may seek in order to find? I answer in Masonry; for in its repository, every figure, character, and emblem, has a moral tendency, and serves to enforce the practice of virtue.

BUT let us touch briefly upon the text, and observe of what materials this noble edifice is built.

SAINT Paul here compares the church of Christ to an edifice or stately building, ^f “Ye are
“built upon the foundation of the apostles and prophets.” A simile this, which holds forth to us, the affinity of the good and virtuous to God; for what can be more closely united, or cemented together, than the polished stones of a building. And his calling this edifice an holy temple, cannot but remind us of that famous and unparallel’d temple, built by king Solomon; which was spacious and magnificent; and constructed by such a numerous band of celebrated artists—and for the better and more speedy raising of which Solomon sent to Hiram king of Tyre for assistance, and for materials; which being granted ^g “there was peace between
“Hiram and Solomon, and they two made a league
“together;” and of consequence their subjects also became united. Which material temple was a type of this; the *durableness*, the *richness*, and the *intrinsic value* of the materials thereof, being finely emblematical of those permanent virtues and graces, which should afterwards adorn the Christian church; the foundation of which is no other, than the apostles and prophets—not personally them—but their virtues, their pure doctrines, and unblemished lives
—HE,

^f Ephesians ii. 20. ^g I. Kings v. 12.

—HE, the spotless Lamb of God, being the chief corner stone. And, as in order, no one apostle has a privilege in this work above another; so even now, are all *true* and *good workmen*, all faithful dispensers of his word and mysteries, ornaments and supports in carrying up this noble superstructure; ^h “In whom all the building fitly framed together, “groweth unto an holy temple in the Lord”—having its members by faith firmly joined to Christ, as the fundamental pillar; being joined one to another by brotherly love, by the bond of charity, and by perfect unity—thus cemented together, becoming the strength and beauty of the building. In short, this edifice by daily growing thro’ fresh supplies of grace, at length becomes “an holy temple unto “God, an habitation thro’ the spirit;” wherein now, (as in the material temple of old, built by Solomon) God may manifest his Divine presence, and through the sanctification of the spirit may have a temple, a spiritual dwelling, and be there perpetually worshipped, glorified, and served.—Agreeable hereto the same apostle to the Corinthians,—
ⁱ “What know ye not that your body is the temple of the Holy Ghost, which is in you; which “ye have of God, and ye are not your own? For “ye are bought with a price: therefore glorify “God in your body, and in your spirit, which are “God’s.

AND as this building is composed of such materials as are elect and precious, so also is the society and fellowship of those master-pieces of God’s creation, who at appointed times meet for edification;

^h Ephesians ii. 21. ⁱ I Corinthians vi. 19, 20.

on ; who, meet to instruct themselves in their duty to *God* and *man*, to enforce by exhortation and example the great duties of religion,—to pay a due reverence to Almighty God, and his divine established laws,—faithfully to adhere to every social virtue,—and by diligence and study to aim at coming nearer and nearer to the standard of perfection. In such collective bodies, and communities of men will Christ also appear : and they become his friends by thus performing those things he has commanded them—^k “ Ye are (says he) my friends, if ye “ do whatsoever I command you.” And again,^l “ Verily, verily I say unto you, wheresoever two “ or three are gather’d together in my name, I “ will be in the midst of them.”

BUT to proceed, as in Christianity every virtue shines with lustre, and its votaries thereby become good and true men, beautiful and ornamental pillars :—so in Masonry, (I need not say before this honorable fraternity) that every noble, every instructive lesson is forcibly inculcated ;—In the first place a due contemplation of,—and religious veneration for,—the true source of all happiness,—the grand author of existence,—the supreme governor of the world ;—the *Alpha* and *Omega* ;—the one perfect and unfulled beauty. Next, the divine attributes flowing down to our contemplation, as in so many channels from this river of God ; comprehending our respective duties, first to him, as our Almighty Creator ; and next to our fellow creatures, as being of the same stock and lineage with

^k St. John xv. 14. ^l St. Matthew xviii. 20.

with us.—^m “ By this (says our Saviour) shall all
 “ men know ; that ye are my disciples, if ye have
 “ love one to another.”

“ BROTHERLY LOVE,” “ RELIEF,” and
 “ TRUTH,” are the grand cements of our building.

THE first of these teaches us, to regard the whole world as one family ; each one indiscriminately, as created by one and the same Being ; consequently sent into the world, to aid, support, and protect each other,—hereby, as in a mirror, we may discern, that the various conditions of human life carry with them the great design of an all-wise Creator in bringing us to himself.—And that every creature’s lot is intended by him to complete this universal harmony. By methods unfearchable, God works upon the various dispositions of men ; who, by moving in their respective spheres, are each conducive to the happiness of others. This admirable mixture in the human fabric—this blending together of the several conditions of human life—this causing of every man’s felicity to depend upon each other—being not only directed, but endeared thereto, by his Brother’s case “ *demonstrates*,” that we are all of us, bound by indelible obligations, so to consider the predestinated end, as to adapt our designs and actions to the occurring circumstances of them ; and, so to employ those talents we are severally entrusted with, as may be most conducive to the common good. In this light, Masonry unites men of different languages and nations,—and brings home

home those, who aforetime wander'd in the by-paths of ignorance and incredulity.

RELIEF is also a Christian duty. To relieve the distressed is a duty incumbent on all men, but in a very particular degree incumbent on the *Mason*; as linked to his Brother by an indissoluble chain of unfulfilled affection! What, men and brethren, can be more godlike, “Than to put on
“bowels of compassion towards the necessitous”—
“Than to mourn with those that mourn”—“To
“soothe the miserable, to take a part in their calamities”—“To sympathize with the widow, to
“wipe the tear from off the face of infant woe”—
and by every possible exertion of mind and soul to restore peace and tranquility to their troubled minds—this virtue which adorns the church of Christ, beautifies also the Masonic building.

AGAIN, *Truth* is a divine attribute. And truth is the foundation of this society—a foundation upon which we endeavour to SQUARE our actions and to regulate and LEVEL our conduct; and hypocrisy is unknown to us, which was a disgrace to Christianity, when it first made its appearance. No individual in this society, if he acts up to the dignity of his reason, can be either an Infidel or a Deist; for all are bound to be good, just, and true, knowing that prophaneness, vice, and immorality, are equally destructive to the very Genius of Masonry, as to that of Christianity. If so, in what can we better endeavor to resemble the Deity, the first cause of all things, than “In doing good,” and “In
“speaking truth.” Neither, is temperance or
C fortitude

fortitude—prudence or justice, left out of our *LINE* of conduct ; No ! Neither they, nor any other moral or social virtue, which can adorn the mind of its professor : but all are *noticed* : all are *illustrated* ; Masonry countenances an *error* in no individual : these are the badges we wear : by these shall all men know, that we are the friends of God—the disciples of Christ—and the promoters of that which is good amongst the children of men.

LET us then maintain what we profess, that since all good men as followers of Christ and his Apostles are the different cements, which under God compose the glorious structure of Christianity ; so, that this our building may daily raise its head—obtain strength in its pillars—beauty to ornament it—regularity and order in its different parts—and at length become like the temple of Solomon, the wonder and admiration of the world ; let us, I say, keep up to the tenets of our honorable profession ; let us all act with diligence, and with diligence use his talent towards promoting this great, this desirable end. And since Masonry is founded on no other basis, than that of truth ; let us all adhere to truth, let us all cultivate true friendship ; and promote endearing happiness—the chief constituents—the very essence of civil society.

MOREOVER, as every study, as every separate affair must gain progression in knowledge, by assiduity, and by aiming to obtain : so this science includes also, every branch of polite literature. Aided by this science ; the *Astronomer* soars from planet to planet, and quickens his progress from world to world

world, till his mind is lost in infinite space—the *Geographer* enables himself to encompass the whole globe—the *Painter* diverts his ideas by some pleasing landscape, some steep place or silent grot—the *Poet* expresses himself with strength of beauty and sublimity of sentiment—the *Mathematician* forms numbers of figures and uses curious instruments—the *Statuary* views in a rough piece of marble, a beautiful statue—the *Geometrician* raises edifices and buildings, magnificent, beautiful, and well proportioned: in a word, each *Adept* gains improvement, and ALL together form a code of calm and even labors, of innocent and embellishing amusements.

By it, as I hinted before, we are taught a reverence for the Deity, the grand architect of heaven and earth, in whom we live, we move, and have our being, and in whom all our actions center: by considering of whom in this grand light, the planetary orbs are to be measured, and in traceless regions of the fixed stars, new discoveries are to be made: In truth, *Astronomy* is by no means a vague science, No! there we cannot but read the wisdom, strength, and beauty, of the Omnipotent Architect in those sublime pages the *starry element*: and while employed in reading, we cannot but perceive unparallel'd instances of wisdom, power and goodness; and in every corner trace the glorious author by his works. It is a science which the greatest Heroes from the beginning of the world have taken pleasure to study and improve: so that it was always esteemed as a science fit for Kings and

Emperors to employ themselves in. Well therefore might a Heathen sage make this remark, I mean the Roman orator Cicero, that, " Nothing " was more evident, nothing plainer, when we " look up to the heavens and contemplate the " bodies there, *iban* that there is a Deity of most " excellent wisdom, who governs them."

To conclude : leaving this and other elevated lessons of Masonry, not as now to be discussed ; let us briefly advise a particular adherence to those other ; which tho' more intelligible, yet by no means less important : and let us as becometh men, particularly as Masons, be clothed with the robe of charity, the chief of every social virtue, the distinguishing characteristic of our order : let us make it the rule to direct us in all things—for it is a virtue so necessary—so important a good—so supremely desirable,—that to it, all things we propose to ourselves in this world, should tend like so many lines to the centre.—*United* by this bond, our society must ever flourish ; and animosity give place to peace and good-fellowship ; " " Let us " eschew evil and do good—let us seek peace and " ensue it"—let us aim at perfection in the moral man ; at reformation in the immoral, if any such have crept unawares into our society ; being sensible that if any one disbelieves a Providence, he is an immoral man—that his faith is wrong, that therefore his life and actions cannot be right : remembering also, that one or more wicked, profligate and licentious members in any society, ought not

not to cast any severe, unjustifiable reproaches upon that institution; inasmuch, as if this was the case: “ *The glorious superstructure of Christianity itself would have its blemishes, would be exposed to* “ *censure:*” and if this should ever happen to be the case, that then it behoves us to mark with a peculiar odium, such as violate our laws, and infringe upon good order; and, if mild endeavors will not reform their lives, nor answer the beneficial purposes intended by us; that then we may properly enough make use of the Apostle’s caution, “ *in not speaking evil of them, in not having any* “ *fellowship with them,*” thus shall we maintain the dignity of our order—thus shall we deeply display Masonry in its meridian lustre—thus shall we keep up to the tenets of the Christian religion, and as we have the greatest of Beings for our Creator, so shall we also pay him the noblest adorations.

FINALLY, keeping in mind, that *wisdom* can never be the object of *ridicule*, nor *friendship* and *social delights* that of *reproach*,—let us as becometh *Men, Christians, and Masons*, study to cultivate *virtue*, and give all *diligence* to add to our *faith—knowledge—temperance—patience—godliness—brotherly kindness, and charity*—that, ° “ *Our light may so* “ *shine before men, that they may see our good* “ *works, and together with us, glorify our Father,* “ *who is in heaven.*”



A H Y M N,

I.

TH E spacious firmament on high,
 With all the blue ether'al sky :
 The spangled heavens—a shining frame,
 Their great original proclaim.
 Th' unweari'd sun from day to day
 Does his Creator's pow'r display ;
 And publishes to ev'ry land,
 The work of an Almighty hand.

I I.

As soon 's the evening shades prevail,
 The moon takes up the wond'rous tale ;
 And nightly to the list'ning earth,
 Repeats the story of her birth.
 Whilst all the stars which round her burn,
 And all the planets in their turn,
 Proclaim the joyful tidings as they roll,
 And spread the truth from pole to pole.

I I I.

What, tho' in solemn silence all,
 Move round this dark terrestrial ball ?
What, tho' no real voice or sound,
 Amid their radiant orbs be found ?
 In reason's ear they ALL rejoice,
 And utter forth a GLORIOUS voice !
 For ever singing, as they shine,
 The HAND, which made us, is DIVINE.





A

S H O R T C H A R G E

D E L I V E R E D

To the Right Honorable the Worshipful Master
of The * * * * * Lodge of
F R E E and A C C E P T E D M A S O N S,

In the * * * * * on the Festival of St. John the Baptist.

Right Worshipful Sir,

BY the unanimous voice of the Members of this Lodge, you are elected to the Master-ship thereof for the ensuing half year; and I have the happiness of being deputed to invest you with this ensign of your order; be it ever in your thoughts, that the Ancients particularly held this *symbol* to be a just, a striking *emblem* of the divinity. They said, the G O D S who are the authors of every thing established in *wisdom*, strength and beauty, were properly represented by this figure. * May you, worthy Brother, not only consider it as a mark of honour in this assembly, but also, let it ever remind you of your duty both to G O D and M A N.—And as you profess the sacred volume to be your *spiritual* TRESSEL board, may you make it your particular care to *square* your life and conversation according to rules and designs laid down therein.

You

* Vide Proclus in Euclid, Liber xi. Def. 2, and 34.

YOU have been of too long standing, and are too good a member of our community, to require now any information in the duty of your office. What you have seen praise worthy in others, we doubt not you will imitate; and what you have seen defective, you will in yourself amend.

WE have therefore the greatest reason to expect, you will be constant and regular in your attendance on the Lodge—faithful and diligent in the discharge of your duty: and, that you will make the honor of the supreme Architect of the universe, and the good of the Craft, chief objects of your regard.

WE likewise trust, you will pay a punctual attention to the laws and regulations of this society, as more particularly becoming the dignity of your station; and that you will at the same time require a due obedience to them, from every other member, well knowing that without *this* the best of laws become useless.

FOR a pattern of imitation, consider the great luminary of nature, which rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner it is your province, with due decorum, to spread and communicate light and instruction to the Brethren in the Lodge.

FROM the knowledge we already have of your zeal and abilities, we rest assured you will discharge the duties of this important station in such a manner, as will greatly redound to the honor of yourself, as well of those members over whom you are elected to preside.

A N



A N

A D D R E S S to the same L O D G E,

I M M E D I A T E L Y

After the I N V E S T I T U R E and I N S T A L M E N T of
the rest of the O F F I C E R S.

Worthy Brethren,

I F L A T T E R myself there is no Mafon of my acquaintance infensible of the fincere regard I ever had, and hope ever to retain, for our venerable institution ; certain I am, if this establishment fhould ever be held in fmall efteem by the Members, it muft be owing to the want of a due fenfe of the excellence of its principles, and the *falutary* laws and *focial* duties on which it is founded.

B U T fometimes mere curiofity, views of felf-interest, or a groundlefs prefumption, that the principal bufinefs of a lodge is mirth and entertainment, hath induced men of loofe principles and discordant tempers to procure admiffion into our community, this, together with an unpardonable inattention in thofe who propofed them to their lives and converfations, have constantly occafioned great difcredit and uneafinefs to the Craft, fuch perfons being no ways qualified for a fociety *founded* upon wifdom, and *cemented* by morality and chrftian love.

D

T H E R E.

THEREFORE let it be your peculiar care to pay strict attention to the merit and character of those, who, from among the circle of your acquaintance, may be desirous of becoming members of our society, lest through your inadvertency, the unworthy part of mankind should find means to introduce themselves among you, whereby you will discourage the reputable and worthy.

SELF-LOVE is a reigning principle in all men; and there is not a more effectual method of ingratiating ourselves with each other, than by mutual complaisance and respect, by agreement (with each other) in judgement and practice. *This makes society pleasing, and friendship durable; which can never be the case, when men's principles and dispositions are opposite, and not adapted for unity.* We must be moved by the same passions, govern'd by the same *inclinations*, and moulded by the same *morals*, before we can please, or be pleased in society. No *community* or *place* can make a man happy, who is not furnished with a temper of mind to relish felicity. The *wise* and *royal grand master Solomon* tells us, and experience confirms it, that, "the light is sweet, and a pleasant thing it is to behold the sun." Yet, for this pleasure we are wholly indebted to that astonishing piece of heavenly workmanship, the EYE, and the several organs of sight. Let the eye be distempered, and all objects, which tho' they remain the same themselves, to us lose their beauty and lustre—let the eye be *totally* destroyed, then the sense which depends upon it, is *lost* also, and the whole body is full of darkness. So it
is

is with that *Mason*, who has not a frame and temper of mind adapted to our institution, without which the blended allurements of pleasure and instruction to be found in a Lodge, must become tasteless and of none effect. Likewise let his *conduct* and *circumstances* in life be such, as may not have the least tendency to diminish the credit of the society: and be ye ever disposed to honor GOOD MEN for their virtues, and WISE MEN for their knowledge: good men for propogating virtue and religion all over the world, and wise men for encouraging arts and sciences, and diffusing them from east to west, and between north and south; rejecting all, who are not of “good repute,” “sound morals,” and “competent understandings.” Hence you will derive honor and happiness to yourselves, and drink deeply of those streams of felicity, which the unenlightened never can be indulged with a taste of.

For by these means, excess and irregularity must be strangers within your walls. On *sobriety* your pleasure depends, on *regularity* your reputation, and not your reputation only, but the reputation of the whole body.

THESE *general* cautions, if duly attended to, will continually evince your wisdom by their effects, for I can with confidence aver from experience, that nothing more contributes to the *dissolution* of a lodge, than too great a number of members * in-

D 2

discriminately

* It would be as absurd to imagine, that happiness is found
in

discriminately made ; want of regulation in their expences, and keeping unseasonable hours.

To guard against this fatal consequence, we shall do well to cultivate the following *virtues*, viz. “ *Prudence*,” “ *Temperance*,” and “ *Frugality*.” Virtues, which are the best and properest supports of every community.

PRUDENCE is the Queen and Guide of all other virtues, the ornament of our actions, the *square* and *rule* of our affairs. It is the knowledge and choice of those things we must either approve or reject ; and implies to consult and deliberate well ; —to judge and resolve well—to conduct and execute well.

TEMPERANCE consists in the government of our appetites and affections, so as to use the good things of this life as not to abuse them, either by a sordid and ungrateful parsimony on the one hand, or a profuse and prodigal indulgence to excess, on the other. This virtue has many very powerful arguments in its favor ; for, as we value our health, wealth, reputation, family and friends, our character, as men, as christians, as members of society in general, and as Free-masons in particular, all conspire

in a NUMEROUS Lodge where the members are indiscriminately admitted, as to think that true greatness consists in size and dimensions ; for as Mr. Pope observes, “ Let an edifice be ever so vast, unless the parts relate to each other in HARMONY, the MONSTROUS WHOLE will be but a cluster of LITTLENESSES unnaturally crowded together.”

pire to call on us for the exercise of this virtue ; in short, it comprehends a strict observance of the apostle's exhortation ; " Be ye temperate in all " things," not only avoiding what is in itself improper, but also, whatever has the least or most remote appearance of impropriety, that the tongue of the slanderer may be struck dumb, and malevolence disarmed of its sting.

FRUGALITY the natural associate of *prudence* and *temperance*, is what the meanest station necessarily calls for, the most exalted cannot dispense with. It is absolutely requisite in all stations, it is highly necessary to the supporting every desirable character, to the establishment of every society, to the interest of every individual in the community. It is a moral, it is a christian virtue. It implies the strict observation of decorum in the seasons of relaxation, and of every enjoyment, and is that temper of mind which is disposed to employ every acquisition to the glory of the giver, our own happiness, and that of our fellow-creatures.

IF we fail not in the exercises of these virtues, (which are essential supports of every lodge of FREE and ACCEPTED MASONS) they will effectually secure us from those unconstitutional practices, which have proved so fatal to this society. For *prudence* will discover the absurdity and folly of expecting true harmony, without due attention to the choice of our members. *Temperance* will check every appearance of excess, and fix rational limitations to our hours of enjoyment. And *frugality*

gality will proscribe *extravagance*, and keep our expences within proper bounds.

THE Lacedemonians had a law among them, that every one should serve the Gods with as little expence as he could, herein differing from all other Grecians ; and LYCURGUS being asked, For what reason he made this institution, so disagreeable to the sentiments of all other men ? Answered, lest at any time the service of the Gods should be intermitted, for he feared, if religion should be as expensive there, as in other parts of Greece, it might sometime or other happen that the divine worship out of the covetousness of some, and the poverty of others, would be neglected. This observation will hold equally good with respect to *Masons*, and will, I hope, by them be properly applied.

I WOULD not be understood here to mean, that because these three moral virtues are particularly pointed out, as essentially necessary to the good discipline and support of a Lodge, nothing more is required, for *social* must be united with *moral* excellencies ; was a man to be merely prudent, temperate and frugal, and yet be unaccustomed to the duties of humanity, sincerity, generosity, &c. he would be at most but a *useless*, if not a *worthless* member of society, and a much worse Mason.

IN the next place permit me to remind you, that a due attendance on the Lodge for your own improvement, and the reputation of Masonry in general, is *absolutely* necessary ; for your own improvement, because the advantages naturally resulting from

from practice of principles therein taught, are the highest ornament of human nature; and for the credit of the community, because it is your indispensable duty to support such a character in life as there enjoined. The prevalency of good example is great, and no language is so expressive as a consistent life and conversation; these once forfeited in the Masonic Character, will diminish a man, not only in the esteem of persons of sense, learning, and probity, but even men of inferior qualities will seldom fail of making a proper distinction.

You are well acquainted, that the envious and censorious are ever disposed to form their judgments of mankind according to their conduct in *public* life, so when the members of our society *desert* their body, or discover any *inconsistency* in their practice with their profession, they contribute to bring an odium on a profession, which it is the duty of every member highly to honor. Indeed instances of the conduct here decried, I own, are very rare, and I might say, as often as they do happen, tend still more to discover the *malignity* of our *adversaries* than to reflect on *ourselves*. For, with what ill-nature are such suggestions framed? How weak must it appear in the eye of discernment, to condemn a *whole* society for the irregularity of a few individuals. *

BUT

* THO' there should be Free-Masons who coolly and without agitation of mind, seem to have divested themselves of all affection and esteem for the Craft; we only see thereby the effects of an exquisite and inveterate depravation, for the principle is almost always preserved, tho' its effects seem to be totally lost.

BUT to return to my argument ; one great cause of absenting ourselves from the Lodge, I apprehend to be *this* : The want of that grand fundamental principle, Brotherly-Love ! Did we properly cultivate this Christian virtue, we should think ourselves happiest when assembled together. On *unity* in *affection*, *unity* in *government* subsists ; for what ever draws men into *societies*, it is that only can *ce-ment* them.

LET us recollect that Love is the new and greatest commandment ; all the others are summarily comprehended in this. It is the fulfilling of the law, and a necessary qualification for the *celestial Lodge*, where the Supreme *Architect* of the universe presides, who is Love. *Faith*, *Hope*, and *Charity* are the three principal graces, by which we must be guided thither, of which *charity*, or *universal love* is the chief, when faith shall be swallowed up in vision, and hope in enjoyment, then true *charity* or *brotherly love*, will shine with the brightest lustre to all eternity,

“ Shall stand before the host of heaven confess,

“ For ever blessing, and for ever blest.”

PRIOR ON 13th chap. Cor.

ON the other hand, envy, pride, censoriousness, malice, revenge, and discord, are the productions of a diabolical disposition. These are epidemical disorders of the mind, and if not seasonably corrected and suppressed will prove very pernicious to particular communities, and more especially to such an establishment as ours

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Now there is nothing so diametrically opposite to them, and so powerful an antidote against them as *charity*, or *true brotherly-love*; for instance, Are we tempted to envy? Charity guards the mind against it, charity envieth not. Are we tempted by pride? Charity vaunteth not itself, is not puffed up. Where this virtue is predominant, humility is both its companion and its delight; for the charitable man puts on the bowels of mercy, kindness, and lowliness of mind. It is a certain remedy likewise against all *ensoriousness*; Charity thinketh no evil, but believeth all things, hopeth all things, will ever incline us to believe and hope the best, especially of a Brother. Therefore let a constant exercise of this christian virtue, so essential to our present and future happiness, prove our great esteem for it, and by its influence upon our lives and actions testify to the world the cultivation of it amongst us, that they who think or speak evil of us, may be thereby confounded and put to open shame. And as it was a proverbial expression among the enemies of *Christianity* in its infancy, "See how these *Christians* love one another," may the same with equal propriety be said of Free-Masons. This will convince the scoffer and slanderer, we are lovers of him, who said, "If ye love me keep my commandments;" and "this is my commandment, that ye love one another as I have loved you." This will prove to our enemies, that a good Mason is a good Man, and a good Christian, and afford ourselves the greatest comfort here by giving us a

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well-grounded hope of admittance into a Lodge of everlasting felicity hereafter. Thus shall our institution be enabled to repel the destructive power of TIME, the strongest arm of calumny, and the severest strokes of reproach, till that great, that important day, when the commissioned arch-angel shall pronounce this awful sentence,

"Earth be dissolv'd, with all the Worlds on high,
"And Time be lost in vast Eternity."

OGILVIE.

18 JA 53

F I N I S.



